

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

TWO DOLLARS A YEAR,
PAYABLE IN ADVANCE.

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IF NOT PAID IN ADVANCE.

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[NEW SERIES, VOL. 2.—No. 46.]

SELECTIONS.

THANKSGIVING HYMN.

I.
Grateful songs and anthems bring
To the Lord, our God and King;
Low before his footstool fall,
Praise the Sovereign Lord of all.

II.
Health and plenty bless our land,
Bounties of th' Almighty's hand;
Love and mercy both appear,
Smiling goodness crowns the year.

III.
Yellow fields lift up their voice;
Trees with fruitful praise rejoice;
Copious show'rs refresh the hills,
Nature's bosom grateful thrills.

IV.
Scatter'd round the verdant vale,
Notes of lowing herds prevail;
From the lofty mountain's brow,
Bleating flocks are heard to bleat.

V.
Shepherds joyful tune their lyres,
Gratitude their song inspires;
Harvests plenteous, fill their store,
Gladness spreads from shore to shore.

VI.
Now the joyful chorus join;
Praise the bounteous hand divine;
Hallelujah, praise the Lord,
Ever be his name ador'd.

[From the Yankee and Boston Literary Gazette.]

THOUGHTS ON CHARITY.

I have known people, who had the name of being very charitable, who, I have reason to believe, never gave a cent from a good motive. I know a man, who was considered very wealthy some years ago, he had, indeed, a great deal of property in his hands. He lived for a large amount; but continued to live in the same extravagant style as before. His two oldest girls belonged to the Female Charitable Society; none appeared more liberal. I did not generally attend the same meeting that they did; I used to go sometimes with a widow woman and her daughters, with whom I was intimate, and I went with them once to an evening meeting. One of the before mentioned man's daughters sat in the pew adjoining ours; they had a contribution that evening—for what purpose, I could not find out. When the box was handed to the pew next me, they all threw in something except Miss—. After the meeting was closed, she said to those who sat with her—"I never was so mortified in my life! I never thought to take my pocket-book with me!" I asked her what the contribution was for? "I am sure I don't know," answered she. Then, said I why do you care, that you had nothing to give? "O," said she, "it looks so, to have the box passed to you, and not to throw in anything." Within a few steps of her father's, lived a family who were ruined by her father's failure; this family actually suffered for the want of the necessities of life. The proud man and his family who were the cause of their ruin, durst not insult them by charitably throwing them a few shillings in public; and private charity was what they never thought of; and even if they did, it would not be bestowed upon those to whom they were indebted, because it would be received either as an insult, or their just due.

Some months since, I called to see Mrs. —, who lives in — village. I took up a newspaper; it was the Christian Mirror. After looking it over, I observed, that our christian people here were too much concerned for the heathen in foreign lands, to think any thing about the heathen in this country. "O," said Mrs. —, "I wish you had been to meeting yesterday, and heard our Minister describe the ignorance and misery of the *Hindoo*s; to hear him tell how they burn themselves to death, and drown themselves, and torture themselves in various ways; it would have made your very heart ache; you would have been convinced that they were much more objects of compassion than any in this country."

I should have been convinced of no such thing, answered I; I know as much about the *Hindoo*s as your minister; and I know that we have millions in our country far more deserving of compassion. Not ten steps from your lives a family, the picture of misery. The children never go to meeting, nor hardly ever to school, for want of clothes; indeed, they cannot half of the time get victuals enough to eat. One of the boys, who is ten years old, does not know his letters; but he can swear, and lie, and steal; and from his appearance and behaviour now, 'tis likely he will end his life upon the gallows. The condition of this poor child does not excite your pity, as it would if he lived in some far corner of the earth, and your minister should describe his situation to you exactly as it is.

"What you say is true enough," answered she; "but I can tell you the reason of this. We have always been acquainted with the boy's mother; she married a stranger, but she thought him a very fine gentleman. He had a few hundred dollars, and for a year or two after they were married, they lived quite decently; but he took to drinking, and neglected his

business, and has been growing worse and worse these dozen years. We have seen them sinking by degrees into their present miserable condition, and it does not affect us, as it would if it burst at once upon us."

And, said I, because your minister does not point them out to you, think them not objects of compassion. What do you suppose the *Hindoo*s would think of the christians in the United States, were they told that they held near two millions of human beings in cruel bondage, not only deprived of liberty, but of every other blessing? The *Hindoo*s burn and drown themselves, 'tis true; but they do it of their own accord, and their real sufferings are nothing, when compared with what the slaves in our southern states suffer.

ASTREA.

[From the General Baptist Repository.]

ANECDOTES OF WILLIAM TYNDALE Translator of the Bible in English.

About the beginning of the sixteenth century, the Scriptures were so little known, that even the clergy themselves were often totally ignorant of them. Doctors of the most famous colleges have confessed that though above fifty years of age, yet they knew not what a New-Testament was. Luther, the great reformer, never saw a bible till after he had taken a degree at the University; and Carlostadt, one of his associates, had been a doctor of divinity eight years, before he had read the Scriptures. If such was the ignorance of the clergy, what must be the condition of the laity? "Darkness covered the earth, and gross darkness the people." Some, however, of the priests, of a more inquisitive turn than the rest, ventured to examine the pages of revelation; and in most cases they soon discovered that the Christianity of the Bible, and the religion of the church of Rome, were very different. Among these, William Tyndale, a person of great learning and integrity, seems, like Timothy of old, to have known the Scriptures from his youth. After a long course of study at both universities, which he pursued with great assiduity and success, he became tutor to the children of a gentleman in Gloucestershire. At this gentleman's table many of the dignitaries of the Romish church were frequently entertained, with whom Tyndale had long disputations. As he drew his arguments from the word of God, and not from the decrees of the Pope or council, he was suspected of heresy; and the Catholic priests made several attempts to bring him into trouble; but the favor of his employer for a long time secured him from their machinations.

He appears to have been a man of warm feelings, though almost of childlike simplicity. One day he entered into conversation with a popish divine, who was accounted a very learned man. They soon found themselves involved in a dispute on some of the Catholic tenets; and Tyndale pressing his adversary closely with arguments from the Scriptures, forced him when he felt that he could not repel his attacks, to exclaim, "We were better to be without God's laws than the Pope's." This blasphemous expression roused the indignation of Tyndale, and he boldly replied, "I defy the Pope and all his laws. If God spare my life, ere many years are past, I will cause a boy who drives the plough to know more of the Scriptures than you do." To accomplish this laudable object, he determined to devote his chief attention to translate the Holy Bible into English; and after encountering much opposition and many dangers, he published the New-Testament in his native tongue, about 1527. Finding it unsafe to prosecute this great work in England, he retired to the continent;—and the first edition was printed at Antwerp. It soon reached this country, and was eagerly sought after by persons of all ranks.

The fury of the Catholics was greatly roused against this book, which they were well aware would expose their errors! It was condemned by the royal proclamation, and ordered to be burnt publicly by the common hangman. This sentence was carried into execution with great diligence and zeal, by interested ecclesiastics.

Amongst the most active of his enemies, was Toustal, bishop of London. He instituted a strict search for the New-Testament in his diocese, and all he could discover he burnt in Cheapside. Having occasion to pass through Antwerp in 1529, this prelate employed an English merchant, resident in that city, to purchase all the copies of Tyndale's Testament which he could procure. The merchant being a friend of Tyndale's, knew that he was desirous of publishing a new and improved edition of the work, but through poverty was unable to meet the expense. He therefore hastened to the author, and informed him of the bishop's commission. Tyndale considering this as an interposition of Providence, seized the offer with gratitude; and placed all the remainder of the first impression in the hands of his friend, who carried them to the bishop. His lordship, pleased to have, as he thought, an opportunity of preventing the further spread of a book, so hostile to his interest, paid a good price for them, and conveying them to England, consigned them to the flames.

His triumph, however, was of short duration: for the improved edition was quickly completed, and actively dispersed. The Catholics, astonished and confounded at the unexpected event, eagerly inquired who encouraged Tyndale, and supplied him with funds. But when they learnt that their great champion, the bishop of London, had furnished the expenses of the second edition, by purchasing nearly half of the former impression, they prudently dropped the matter: and the zealous prelate's disappointment occasioned no small mirth.

Tyndale proceeding with diligence in his great design, and having completed the translation of the five books of Moses, he proceeded to Hamburg, to publish them. But on the passage he suffered shipwreck, and lost all his books, manuscripts, and money. With great difficulty he reached Hamburg, and immediately commenced the work afresh. With the assistance of Miles Coverdale, another worthy exile for the truth's sake, he once more translated it in 1530. He was proceeding with the remaining books of the Old-Testament, when the malice of his enemies interrupted his progress. By the treachery of a pretended friend, in whom he placed great confidence, he was basely apprehended, and conveyed to prison. He was confined in the castle of Tilford for a year and a half; but his constancy was not shaken, nor his diligence abated. His labors were continued in prison, and he was made the instrument of converting the jailor and several of his family. In 1536 he was removed to Antwerp; where notwithstanding the interference of many highly respectable persons in his favor, he was strangled and burnt. His concern for his countrymen engaged his last attention: his expiring words being, "Lord, open the King of England's eyes."

In the labors of this good man may be traced the origin of our present English Bible; as his translation has been the ground work of more succeeding versions. With what sacred fidelity he executed the work, may be collected from his own declarations to a brother martyr. "I call God to record, against the day we shall appear before our Lord Jesus to give a reckoning of our doings, that I never altered one syllable of God's word against my conscience, nor would I this day, if all in the earth, whether it be pleasure, honor, or riches, might be given me."

RELIGIOUS LIBERTY.

In Judge Storr's eloquent Centennial Discourse, just published in this city, we find the following just and noble sentiments on the subject of religious liberty. They are what we might expect from so intrepid an advocate of the right of private judgement and free inquiry. They should be read and pondered by every individual. We wish to see such views spread over the whole face of the land. Their diffusion will be one of the best safe-guards of our civil and religious freedom.—*Ch. Reg.*

It has been said, that our forefathers were bigoted, intolerant, and persecuting; that while they demanded religious freedom for themselves, they denied it to all others; that in their eyes even error in ceremony or mode of worship was equally reprehensible with error in doctrine; and, if persisted in, deserved the temporal punishments denounced upon heresy. Mr. Hume* has dwelt with no small complacency upon the fact, that the Puritans maintained that they themselves were the only pure church; that their principles and practices ought to be established by law; and that no others ought to be tolerated.

I am not disposed to deny the truth of the charge, or to conceal, or to extenuate facts. I stand not up here the apologist for persecution, whether it be by Catholic or Protestant, by Puritan or Prelate, by Congregationalist or Covenantor, by Church or State, by the Monarch or the People. Wherever, and by whomsoever, it is promulgated or supported, under whatever disguises, for whatever purposes, at all times, and under all circumstances, it is a gross violation of the rights of conscience, and utterly inconsistent with the spirit of Christianity. I care not, whether it goes to life or property, or office or reputation, or mere private comfort, it is equally an outrage upon religion and the unalienable rights of man. If there is any right sacred beyond all others, because it imports everlasting consequences, it is the right to worship God according to the dictates of our own consciences.—Whoever attempts to narrow it down in any degree, to limit it by the creed of any sect, to bound the exercise of private judgment, or free inquiry, by the standard of his own faith, be he priest or layman, ruler or subject, dishonors so far the profession of Christianity, and wounds it in its vital virtues. The doctrine, on which such attempts are founded, goes to the destruction of all free institutions of government. There is not a truth to be gathered from history more certain, or more momentous, than this, that civil liberty cannot long be separated from religious liberty without danger, and ultimately with-

* 6 Hume's Hist. 164.

out destruction to both. Wherever religious liberty exists, it will, first or last, bring in, and establish political liberty.—Wherever it is suppressed, the church establishment will, first or last, become the engine of despotism, and overthrow, unless it be itself overthrown, every vestige of political right. How it is possible to imagine, that a religion breathing the spirit of mercy and benevolence, teaching the forgiveness of injuries, the exercise of charity, and the return of good for evil; how it is possible, I say, for such a religion to be so perverted, as to breathe the spirit of slaughter and persecution, of discord and vengeance for differences of opinion, is a most unaccountable and extraordinary moral phenomenon. Still more extraordinary, that it should be the doctrine, not of base and wicked men merely, seeking to cover up their own misdeeds; but of good men, seeking the way of salvation with uprightness of heart and purpose. It affords a melancholy proof of the infirmity of human judgement, and teaches a lesson of humility, from which spiritual pride may learn meekness, and spiritual zeal a moderating wisdom.

Let us not, then, in examining the deeds of our fathers, shrink from our proper duty to ourselves. Let us not be untrue to the lights of our own days, to the religious privileges, which we enjoy, to those constitutions of government, which proclaim Christian equality to all sects, and deny the power of persecution to all. Our fathers had not arrived at the great truth, that action, not opinion, is the proper object for human legislation; that religious freedom is the birth-right of man; that governments have no authority to inflict punishment for conscientious differences of opinion; and that to worship God according to our own belief is not only our privilege, but is our duty, our absolute duty, from which no human tribunal can absolve us. We should be unworthy of our fathers, if we should persist in error, when it is known to us. Their precept, like their example, speaking as it were from their sepulchres, is to follow truth, not as they saw it, but as we see it, fearlessly and faithfully.

[From the Juvenile Miscellany.]

MY MOTHER'S GRAVE.

"I had a mother once like you,
Who o'er my pillow hung;
Kiss'd from my cheek the briny dew,
And taught my faltering tongue.

But when there came a fearful day,
I sought my mother's bed,
Till harsh hands tore me thence away,
And told me she was dead." L. H. S.

It was thirteen years since my mother's death, when after a long absence from my native village, I stood beside the sacred mound, beneath which I had seen her buried. Since that mournful period, great changes had come over me. My childish years had passed away; and with them had passed my youthful character. The world was altered too; and as I stood at my mother's grave, I could hardly realize that I was the same thoughtless, happy creature, whose cheek she had so often kissed in her excess of tenderness. But the varied event of thirteen years had not effaced the remembrance of that mother's smile. It seemed as if I had seen her yesterday—as if the blessed sound of her voice was then in my ear. The gay dreams of my infancy and childhood were brought back so distinctly to my mind, that had it not been for one bitter recollection, the tears I shed would have been gentle and refreshing. The circumstance may seem a trifling one; but the thought of it even now agonizes my heart; and I relate it that those children who have parents to love them, may learn to value them as they ought.

My mother had been ill a long time, and I had become so much accustomed to her pale face, and weak voice, that I was not frightened at them, as children usually are. At first, it is true, I had sobbed violently—for they told me she would die; but day after day, I returned from school, and found her the same, I began to believe she would always be spared me.

One day when I had lost my place in the class, and done my work wrong-side-outward, I came home discouraged and fretful. I went into my mother's chamber. She was paler than usual,—but she met me with the same affectionate smile, that always welcomed my return. Alas, when I look back through the lapse of thirteen years, I think my heart must have been stone, not to have been melted by it.

She requested me to go down stairs, and bring her a glass of water.—I pettishly asked why she did not call a domestic to do it. With a look of mild reproach, which I shall never forget, if I live to be a hundred years old, she said, "And will not my daughter bring a glass of water for her poor sick mother?"

I went and brought her the water; but I did not do it kindly.—Instead of smiling and kissing her, as I was wont to do, I set the glass down very quick, and left the room.

After playing a short time I went to bed without bidding my mother "good night!" but when alone in my room, in darkness

and silence, I remembered how pale she looked, and how her voice trembled when she said, "Will not my daughter bring a glass of water to her poor sick mother?"—I could not sleep; and I stole into her chamber to ask forgiveness. She had just sunk into an uneasy slumber, and they told me I must not awaken her. I did not tell any one what troubled me; but stole back to my bed, resolved to rise early in the morning, and tell her how sorry I was for my conduct.

The sun was shining brightly when I awoke, and hurrying on my clothes, I hastened to my mother's room.

She was dead!—she never spoke to me more—never smiled upon me again—and when I touched the land that used to rest upon my head in blessing, it was so cold, it made me start. I bowed down by her side, and sobbed in the bitterness of my heart. I thought then I wished I could die, and be buried with her; and old as I am now, I would give worlds, were they mine to give, could my mother have lived to tell me she forgave my childish ingratitude. But I cannot call her back; and when I stand by the grave, and whenever I think of her manifold kindness, the memory of that reproachful look she gave me, will "bite like a serpent, and sting like an adder."

BRIEF HINTS TO PARENTS.

RELIGION.—It is of the utmost consequence, that the first impressions made on the minds of children respecting the Divine Being be correct and encouraging. They should be taught that he is the giver of every good, the author of all felicity, that He is love itself, and delights in our happiness. Impressions like these, and having religion and happiness connected together in their view, will be likely to beget the feelings of love, reverence, and gratitude, and be a better foundation for a practical assent to the truths of the gospel, than creeds and catechisms got by heart. And as age unfolds the capacity, the doctrine of christianity ought to be presented in the simplest forms; no religious instruction is better suited to the minds of children, than that derived from the precepts and examples of Christ; and no part of his example more calculated to touch their hearts, than the compassion and the tenderness, which he so perfectly displayed.

It is by refining and exalting the motives to action, that parents promote the happiness of their families. Therefore, it is a very interesting part of religious education, to fix on the young mind a conviction, that religion is not an occasional act, but the effect of the in-dwelling principle of divine grace, by which their common acts are to be governed, and their evil propensities subdued; that the indissoluble connexion between religion and moral rectitude must ever be maintained; if ye love God, ye will avoid evil, and do good; and that it is the purity of the motive, which not only gives worth and beauty, but which in a christian sense, gives life and efficacy to the best actions. And without pure motives, acts of devotion, however splendid, will not be accepted in the divine sight.

When love to God, and love and good will towards men, have been early impressed, as essential doctrines of christianity, and the mind has been taught to approve itself, by its consciousness of having performed its duty; young people entering into life to act for themselves, who have imbibed these principles will not commonly, it is apprehended, deviate widely from rectitude of conduct.

May parents, therefore, not suffer the lively season, when the hearts of their children are flexible, and their love ardent, to pass by, without impressing by example and precept, those principles, on which their happiness depends.

In closing these hints, permit me to say, that whatever may be the event of a pious education to the child, it is very important to parents to have acquitted themselves of the incumbent duty, of "training their child in the way he should go."

GOD SEES ME.

Persons inclined to the sin of stealing, are satisfied if they can only be certain they shall not be discovered. I once heard it related, that a man who was in the habit of going to a neighbor's cornfield, to steal the ears, one day took with him his son, a boy of eight years of age. The father told him to hold the bag, while he looked if any one was near to see him. After standing on the fence, and peeping through all the corn rows, he returned to take the bag from the child, and began his guilty work.—"Father," said the boy, "you forgot to look somewhere else." The man dropt the bag in affright, and said, "which way, child?" supposing he had seen some one. "You forgot to look up to the sky, to see if God was noticing you." The father felt this reproof of the child so much, that he left the corn, returned home, and never again ventured to steal; remembering the truth his child had taught him, that the eye of God always beholds us. "God sees me," is a thought that would keep us from evil acts, if we tried constantly to feel its truth.

THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.....PAUL.

GARDINER, FRIDAY, NOV. 11.

THANKSGIVING DAY. Our worthy Governor LINCOLN, in his Proclamation appointing the day for annual Thanksgiving in this State this year, recommends to the people that, after attending to the religious exercises of the day, they should "join around the domestic altar in social communion, in which the primal law of kindred affections shall be confirmed, and friendship, truth and charity, be pledged anew." What a happy sentiment, and how beautifully expressed! This is indeed the time for "the feast of reason and the flow of soul,"—the time not for heinous carousing, but for rational gratitude to Heaven and for mutual felicitations among friends. Another succession of seasons, and nearly another year with all its vicissitudes, have passed away, and brought us essentially nearer to that period when every earthly tie shall be rent, and we, with all we hold dear on earth, shall become tenants of the grave. How becoming then—how interesting the occasion—to seize one of the fleeting opportunities of life to re-assemble with the parents and friends of our youth (if happily, the desolating blast of death hath not yet passed over them), and to "join around the domestic altar in social communion, in which the primal law of kindred affections shall be confirmed, and friendship, truth and charity be pledged anew." Let then all past differences be forgotten; let the broad and generous mantle of charity hide every fault, and let a returning spirit of holy friendship be revived in the bosom, never to be extinguished but by the cold breath of the King of terrors. The moral influence of an old fashioned New-England Thanksgiving is highly valuable to the social interests of the people—it brings joy and gladness at the time and leaves impressions to remain, the most animating and salutary.

"May God grant," says the Governor in conclusion, "that the day shall be one of happiness and improvement." What objection the *Christian Mirror* could have to this wish of the Governor, we cannot say; but for some reason or other the editor of that paper when he inserted the proclamation saw fit to leave out that sentence altogether! Probably the orthodox think that such things as "happiness and improvement" on Thanksgiving day, would be out of place. They would choose rather to see people shrouded in gloom, being as miserable as their system is calculated to make them. The orthodox are always displeased with the Proclamations of Gov. L.;—they breathe too catholic a spirit to suit their exclusive system.

AMERICAN BIBLE SOCIETY. A N. York paper now before us, says:—

"The American Bible Society is well known to be nothing more nor less than an extensive Presbyterian printing establishment, the funds of which are under the control of their ministers. The money given them is creating a large fund, and in the mean time they are printing bibles as rapidly as possible, and so manage as to sell them for a price at which we should think the establishment will not break down. For example:

The Society's Report for the last year represents them to have printed 134,629 copies of the Bible; of which they sold only 127,357 copies, [for which they took the cash,]—and gave away to the poor the immense number of 7,200 copies! But mark reader, while giving to the poor so generously, they received \$64,764 13 or EIGHT DOLLARS AND NINETY ONE CENTS per copy for each Bible and Testament given away! Who would refuse to give away a Bible worth 50 cents, and take in return \$8.91?

The above confirms the fears that we have had—that the American Bible Society was a mere speculating concern, got up to make money by printing Bibles. To this end they send their Agents out to ascertain how many are destitute of copies of the Scriptures and to get up an interest among the people to purchase their bibles to supply them. In this way they effect extensive sales, and increase their profit in proportion to the number of copies their Agents can find a market for.

That their object is not simply to supply the wants of the poor and destitute with the invaluable blessing of the word of God, we think we have very satisfactory evidence. One of their Agents, a Mr. Rowland, has been in this place and vicinity for some time past, endeavoring to ascertain how many persons are destitute of the Bible, and to get up societies in every town to subscribe money and procure Bibles for them. He came into this town: appointed a meeting—giving previous notice that no collection would be called for—and delivered an Address, in which he professed to be incited in his course only by a desire that the destitute should be supplied. After his address, he came down from the desk, and began to talk about forming a Society auxiliary to the American Bible Society, asked for a subscription, &c. contrary to what was understood in the notice of his meeting. There were but a few gentlemen present; but what were there soon convinced him that he had got into the wrong company to lead people by the nose. Some of

our most respectable and influential citizens, being satisfied that something more was meant than was openly avowed, arose and expressed their willingness, nay, their strong desire to do what they could to ascertain how many destitute there might be in town, if there were any, and to take measures to supply them; but confessed they could see no need of going through all the machinery of forming an auxiliary Society, subscribing money and sending it to New-York, in order to accomplish the object, especially when it might be accomplished with less perplexity and more facility among themselves at home. They recommended that a committee be then appointed to make inquiry and ascertain who were destitute of the Bible, pledging themselves that in a very few hours after this should be ascertained, money sufficient should be raised and the Bibles purchased to meet every want. Well, what more could Mr. Rowland ask? This would certainly meet his professed object, and save him much time and trouble. Did he not then manifest great pleasure, and applaud the benevolence and patriotism of the gentlemen? Oh, no! He was greatly dissatisfied, grew wroth, and scolded not a little. This would never do. They must first come under the laws and restraints he would wish to impose upon them; they must then give him their money, trust him to carry it to New-York and run the risk of having the worth of it returned in Bibles. And after all, the Bibles must be sold again to the destitute! But the gentlemen chose to manage their own concerns in their own way, without troubling the gentleman. A committee was raised among themselves to make the necessary inquiries, independent of the American Bible Society; and Mr. R. failing in his point, retired evidently in temper, and after he got out of town complained bitterly of the people in Gardiner. In Hallowell, too, we understand he was met on similar ground. Certain citizens there agreed to supply all the destitute in town; and thus destroyed all occasion for Mr. Rowland to get up a Society there.

Now we say, if the only object was, as professed, to have the destitute supplied, these Agents would be satisfied to have it done without their aid. But as they are not, as they get angry as soon as the destitute are to be supplied without the money going through their hands to New-York, it is evident that their object is not simply to supply the destitute with the Bible. No, there is a mammoth orthodox printing establishment got up to make money out of the benevolence of the community which they wish to excite in relation to those who are destitute of the Scriptures. They want a market for their books and their agents are sent out to create one. If they can do this through the means of Societies engaged in their interest, their pay will be more sure, and their business more permanent and extensive.—And one would think that any establishment might soon become rich by selling Bibles at \$8.91 each.

The orthodox are becoming enormously rich. By money they mean to get into power and influence; and at present they seem to be in the high road of "successful experiment." Nothing can save the liberties of the country but a plain exposure of all their designs, and a manful resistance of their cunningly devised plans.

REV. ZENAS THOMPSON, late of Frankfort, has accepted an invitation to labor with the Universalist Societies in Farmington and vicinity, where we trust he will be highly useful as a minister of truth and righteousness. The Society in Farmington is one of the oldest and largest in the interior of this State. For some time it has been destitute of much stated preaching; but considering the moral worth and ability of its members, and the favorable circumstances under which they have made an engagement with Br T. we now hope a new zeal in the cause will be kindled up amongst them, and that by renewed union and perseverance they will set an example worthy the imitation of their younger sisters in other parts of Maine. We are endeared to the brethren there by many strong and indissoluble ties; and it is the sincere prayer of our hearts, that God would visit them all, individually and collectively, with a large share both of temporal and "spiritual blessings in Christ Jesus our Lord." We hope to hear of their prosperity as a Society under the labors of Br. Thompson.

NEW SOCIETY. A new and large Society of Universalists has recently been formed in New-York city, called the "Greenwich Universalist Society." This makes the fourth society of the kind in that city.

A Universalist Convention in Ohio have appointed a committee to open a correspondence with the "London Unitarian Society for the promotion of Christian Knowledge," and with other liberal Christians in various parts of the world. The London Society are in fact Universalists, and have a regular correspondence throughout Europe and Asia, particularly in Calcutta and other parts of Hindostan. No doubt the best of

fects will result from a fraternal correspondence of this description.

"CALCULATE." If our calculating friend Loveland calculates that he has calculated aright in the use of the word "calculate" in his prospectus of the Review which he calculated to publish, we are certainly very willing that he should calculate accordingly.—The most we desire, is, that in his future calculations to a similar end, he may not again miscalculate, as he seems to have done in this case.

The Rev. Mr. Cherry, who is traveling about the country to organize a "Christian [Presbyterian] party in politics," and to collect money with a view to establish orthodox printing establishments in every county in the United States, and to break down all others, has already succeeded in obtaining subscriptions to this end amounting to more than three hundred thousand dollars! The watch word is, that "in ten, or at farthest, in twenty years, this country shall be under the control of the orthodox." Freemen!—What think ye of these things?

In addition to what is given in this country, for the Missionaries to go to and convert the poor Sandwich Islanders, it appears by the *Missionary Herald* for July, that those missionaries even there have succeeded in begging "from the kings, chiefs, and other natives, during the year ending April 30, \$1,580 00." The Sandwich Islanders, will, we think, before long, find out practically what are the motives which induce American Christians to send them missionaries.

The writer of a pamphlet entitled "Pulpit exchanges between the Orthodox and Unitarians," (supposed to be Dr. Beecher,) says that it would be as wrong for an Orthodox minister to accept an invitation to exchange with a Unitarian, as it would be for him to accept an invitation to join the carousings of a gambling party.

BETTING. The Rev. Ezra Styles Ely, D. D., Rev. Ashbel Green, D. D. and Solomon Allen, Esq. offer, through a Philadelphia paper, to bet one thousand dollars, (each taking an equal share in the sum,) that ninety-seven others cannot be found who will give individually as much to the Board of Missions. This challenge is made to provoke others to "shell out their cash" to the Missionaries. The bet will probably be taken up. Will Dr. Beecher exchange with these "gamblers?"

We shall insert the Minutes of the Proceedings of the "Franklin Association of Universalists," in our next.

When a man's religion leads him to neglect and maltreat his neighbors because they do not belong to the same church and society he does, we have great reason to fear that "that man's religion is vain."

When a minister endeavors to make proselytes to his creed by entering people's houses in the absence of the men, and works upon the fears of the women and girls, leaving sectarian tracts for them to read, and instigating certain persons to write letters incognito to them, containing "awful warnings," predicting that they will die before a certain time, if they do not get religion, &c. we always look upon him as a nuisance and pest to society—as indeed a contemptible fellow who deserves the reprobation, rather than the applause of all good men.

DEDICATIONS, &c.

We learn from the *Trumpet*, that the new Universalist Meeting-house, in Lowell, Mass. is to be dedicated, and Rev. E. Case, Jr. installed as Pastor of the Society worshipping in it, on Thursday, the 27th inst. (Thanks-giving day.) The Dedication Sermon will be delivered by Mr. Ballou, of Boston; the Sermon of Installation by Mr. Whittemore, of Cambridge.

The new Universalist Meeting-house, in Brewster, Cape Cod, will be dedicated on Wednesday, the 19th inst. Sermon by Mr. Ballou, of Boston. On the same day, Rev. CHARLES SPEAR will be ordained to the work of the ministry over the Society there. The Ordination Sermon will be preached by Mr. Ballou, 2d, of Roxbury.

TO CORRESPONDENTS.

We owe an apology to our much esteemed correspondent, "PHILO," of Portland, for not having inserted his "Letter to a Friend and Brother" before last week. Being sent us by private conveyance, it was a long time before we received it, and then was accidentally mislaid where it remained for a number of weeks. We regret the circumstance, hoping our friend will not construe it into any indisposition to give his communications a place. We shall always be happy to hear from him, and thankfully insert any thing he may please to send us—having a pledge in the character of what he has written for us before—that it will be good.

Our respected friend in *Charlton* is thanked for the information which he kindly communicated to us. He will have perceived before this, however, that we had previously been advised of the same facts substantially, by another correspondent. We shall be happy to receive and insert communications from our *Charlton* friend.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

TO REV. GEORGE BATES.

DEAR BROTHER,—I cheerfully comply with your request, and will state some of my views on the subject agitated between us in Belfast,—viz. The Resurrection of the Dead. I will select the following words from Heb. 4th chap. "For we which have believed do enter into rest, as he said, as I have sworn in my wrath, if they shall enter into my rest, although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise; and God did rest the seventh day from all his works."

God is the only being that possesses independent life, or underived existence.—Though he may employ messengers of the highest and most glorified character in the scale of being to do his will, yet he has never commissioned one to create, or impart life even to the smallest insect. "All his works were finished from the foundation of the world." It then follows as an unavoidable conclusion, that man, with all his mysterious powers, and with all the radical principles of his natures, earthly and heavenly, was also completely finished from the beginning; and all those laws by which he is to be carried from this, to any other state of existence, were, at his creation, impressed upon him. His bounds were then set, which he can never, never pass. If he were destined at the creation to exist in ten thousand worlds, he will certainly rise from one to the other; and all the principles by which he will be made to soar, must have been originally implanted in his mysterious nature, and will just as certainly produce their corresponding effects. When God creates, he never turns it from his omniscient hand half-wrought; but perfects the whole, and orders nature to take it in her fostering arms, and carry it through all its changes, step by step, to that consummation of existence to which he originally destined it. But as man is calculated for only two states of existence, he consequently bears the image of the earthly, and bears the germ of the spiritual body, which, being completely developed, will be the resurrection, or image of the heavenly.

The question may now be introduced,—how long will it be, after we drop to a state of insensibility in death, before we "shall awake satisfied with the likeness" of God beyond its solemn shade? Answer. Seven days. In order to throw proper light on this subject, it will be necessary to begin at the creation. You will perceive that the scriptures which head this communication refer to that period. For the greater simplicity, I will represent the seven days of creation under seven seals and seven trumpets.

The first seal was opened, and the first trumpet sounded, at the creation, when all worlds arose in glory and beauty, being finished on the seventh day when God rested. On each of those days a new seal in creation was opened; and the voice of the Almighty was the trumpet that sounded and called every thing to its place, and pronounced it very good. On the first day, all nature lay in confusion, or in other words, "the earth was without form and void." On the second day the orderly arrangement of the rising universe commenced. The second seal opened in progressive glory; and the second trumpet sounded, rousing every thing belonging to that seal into its proper place; and creation heard the voice proclaiming, it was good. On the third day the third seal was opened, and the third trumpet sounded. The work is represented as progressing step by step, till the whole was complete. The seventh seal opened the seventh morn, in all its brilliancy, and the seventh trump in all its flowing sounds of joy uttered its voice, it is finished, and proclaimed the heavenly rest of God.

Man drops in death in a state of insensibility, disorder and chaos. This noble frame through which flowed life and health in every heightened form of order and harmony, is dashed in death, as "the golden bowl is broken at the fountain, or the wheel at the cistern." Here lies all that was once health and beauty, in broken fragments, and the most profound darkness covers it. It now compares with the earth under the first seal, in the first day of creation, is without form, and darkness is upon the face of the deep. As the spirit of God moved upon the face of the waters, to restore light, life and order; so the spirit of God will move upon this creature lying in death. Waters, in scripture, are sometimes used as an emblem of our inward man, or Christ the hope of glory.—"He that believeth on me, out of his belly shall flow rivers of living water." "I shall be in him a well of water springing up into everlasting life." By this water of life in us, I conceive is meant the spirit enlightened by the operations of truth.—This "new and inward man," this "image of God," in death ripens for immortality by the spirit of God which moves upon it, and is universal in its operations. Do you ask what that spirit is? I answer, it is that invisible power which is ever operating on every thing after its own kind throughout nature. As the poet expresses it,—it is that spirit, which

"Warms in the sun, refreshes in the breeze,
Glow in the stars and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent,
Breathes in our souls, informs our mortal part,
As full, as perfect in a hair as heart,
As full, as perfect in vile man that mourns,

As the wrapt seraph that adores and burns.
To him, no high, no low, no great, no small,
He fills, he bounds, connects and equals all."

This spirit which is ever active, operating on all creatures to keep them in existence, does not lose its power, or suspend its action in what we term death; but continues its unceasing operations, rouses us in immortality and actuates us forever.—God's work in us through death, will be finished in the same period that the inspired penman has shown us the completion of the natural world; and on the seventh day from our chaotic state, we shall enter an eternal sabbath of rest in the regions of glory, everlasting ages roll their mysterious rounds; and the inhabitants of that country shall no more say, "I AM SICK."

Having the above statements before us, let us now notice the words which head this article in a direct sense.

"For we which have believed, do enter into rest;" not shall hereafter, but do (now) enter into rest. This I presume no one will dispute is the christian rest, produced in the mind of the believer by faith in the reality. You did preach, Brother, in my hearing, and much to my satisfaction, that the reality, or rest, that remained to the people of God, did exist beyond the grave, and here the believer entered into it, or had a foretaste of it by faith. Must not then the reality take place by raising us to the rest of immortality on the seventh day from our death, the same as God's work was in the beginning? If you say not, I then wish to be informed why the rest that remaineth beyond the tomb is called the seventh day or eternal sabbath of rest? Our rest of faith here, must correspond with the reality there. The scriptures say, "he that believeth on the Son hath everlasting life." Let us here inquire;—how can the christian enjoy everlasting life through faith, unless there is such a reality as everlasting life beyond the veil? He cannot. Blot "life and immortality" from human hope, and hold up to his view the dreary prospect of a beamless eternity, and he could not be born again by faith, nor saved by faith, nor enjoy everlasting life by faith, nor enter into rest by faith. Let me again ask;—how can the christian enter into the rest of a seventh day by believing, unless there is a seventh day beyond the veil in which to anchor his faith and hope? I can see no more consistency in it, than to suppose that a man could enjoy everlasting life by faith, when there was no such fact as everlasting life in existence, I will give you an imperfect example. Suppose two men are sentenced to five years imprisonment, at the expiration of which, they are to be conveyed to a gloomy cell for an indefinite period of time. During those five years they come to a decided conclusion that they are to be confined in the dungeon during life. They are now lost in darkness. Suppose the governor should tell his son;—go and inform those prisoners that I am about to cast them into a dungeon, and on the seventh day they shall be liberated from darkness, and shall rest with me in my beautiful mansion; and call upon them to believe, so that they may enter into this promised rest by faith. The son visits those prisoners, and says to them; my father has sent me here to bring you good tidings of great joy, which shall be to both of you. He will soon cast you into a dungeon where you will not remain during life, but be brought out on the seventh day, conveyed to his mansion, and there rest from all your labors. Now believe this, and you will that moment enter into this promised rest by faith. You will with much consolation enjoy this seventh day before hand. One of these prisoners believes and enters into rest. The other does not believe, and comes short of the present rest enjoyed by the believing prisoner. But neither their belief, or unbelief, can effect the fulfilment of the promise. They are both destined to come to the knowledge of the truth. Now has not one of those men entered into the rest of that day by faith? He has. But how could this man enjoy the rest of a seventh day before hand, unless there were such a day of redemption in existence? He could not. If he were not to be liberated till the end of thirty days, then his belief would bring him into the rest, not of the seventh, but of the thirtieth day. The reality there, must correspond with the existence of his faith here.

Now the passage we have selected declares that the believer enters into a rest called the 7th day, and ceases from his labor as God did from his. How can this be, unless he is raised on the 7th day from the chaos of death to the actual enjoyment of an eternal sabbath of repose in the kingdom of glory? He cannot. If we are not to pass from mortal to immortality, till the expiration of some 1000 years, then we cannot enter into the rest of a 7th day by faith while here. Instead of resting in the happy prospect of a 7th day's deliverance, it would not be till after the expiration of some 1000 years.

Paul says, the work was finished from the foundation of the world. What work? Ans. The work of perfecting his creature by bringing him to a finish and rest on the 7th day, which is the rest the believer enjoys by faith, the same as the natural world is represented as rising to perfection by the labor of six days, and God's resting on the 7th. "For he spake God's resting on the 7th. "For he spake all his works."—Let us read on a little further;—"Seeing therefore it remaineth further;—that some must enter therein, and they to whom it was first preached entered not in be-

THE CHRONICLE.

"AND CATCH THE MANNERS LIVING AS THEY RISE."

GARDINER, FRIDAY, NOV. 14, 1828.

KENNEBEC DISTRICT. The following, as far as we have heard, is the state of the votes in this District for Electors of President and Vice President.

	ADAMS.	JACKSON.
Augusta,	334	79
Hallowell,	297	18
Gardiner,	258	49
Waterville,	158	114
Winslow,	58	18
Vassalboro',	191	17
Monmouth,	112	66
Pittston,	51	29
Winthrop,	170	7
Fayette,	75	11
Readfield,	98	0
China,	85	29
Albion,	44	13
Farmington,	177	129
New Sharon,	100	39
Dearborn,	9	49
Sidney,	118	28
Clinton,	40	45
Mr. Vernon,	131	10
Leeds,	108	33
Wayne,	44	1
Freedom,	13	17
	2671	801

PRESIDENTIAL ELECTORS. It is ascertained that eight electors of President who will vote for Mr. Adams have been chosen in this State, and that one is elected who is in favor of Gen. Jackson. The Adams list of electors have been chosen in New-Hampshire by a majority of about 3500. Massachusetts and Connecticut have also chosen, the former fifteen and the latter eight electors in favor of Mr. Adams. New-Jersey has, it is said, elected eight in favor of Mr. Adams. Pennsylvania has no doubt elected twenty-eight Jackson electors. Sufficient returns have not been received from other states to say with certainty how the electoral votes have been decided. As fast as facts come to hand we shall lay them before our readers. Thus far the state of the votes as ascertained, is as follows:

	Adams.	Jackson.
Maine,	8	1
New-Hampshire,	8	0
Massachusetts,	15	0
Connecticut,	8	0
Pennsylvania,	0	28
	39	29

As far as returns have come to hand it would seem that the contest for Presidential electors has been a close one in Virginia. It does not seem to be doubted, however, that the votes of that state will be given to Gen. Jackson.

If we could have supposed, that an allusion to the education of an individual as being creditable to him and honorable to the Boston schools, where, it was understood, the foundation of it was laid, would have been construed into an expression of disrespect towards that individual, we surely should not have said what we did say in the course of our remarks headed "The National Spelling-Book," in our last; and if the allusion was to a false fact, we cheerfully recall it.

Hon. Benjamin Russell, who established the (Boston) Columbian Centinel nearly half a century ago, and who has been its editor from its commencement, has recently disposed of the paper to Messrs. Adams & Hudson, and retired from his editorial labors. The best wishes of the "tribe editorial," no doubt follow him to his retirement.

CHINA ACADEMY. This, we believe, is one of the most flourishing institutions of the kind in Maine. It was incorporated by an Act of the Legislature in 1819, and since the short period of its existence has acquired a reputation highly creditable to the Board of Trustees and its several Preceptors, who have exerted themselves—and we believe successfully—to render the institution useful, and deserving the public patronage. The Academy is eligibly situated in China village, at the foot of a large and beautiful pond, commanding an extensive and delightful prospect. The terms of tuition are moderate, board is low, and every desirable facility is offered for the student's progress in the studies to which he may choose to devote his attention. With the present Preceptor, Mr. ABBOT, we are personally acquainted, and can recommend him as a gentleman well qualified to discharge the responsible duties of his office.

Too many of our Academies, we regret to say it, are such only in name. Of the twenty-five now incorporated in this State, but thirteen are supplied with instructors, and in some of these the inducements for students to attend them are not very great. Better would it be for the literary interests of Maine, if there were fewer Academies, and those few more liberally endowed and supplied with the means of instruction.

THE HARPSWELL BATTLE. When we first saw the account in the *Christian Mirror* of the "Harpswell grand novel fishery," we forebore to give full credit to it, partly because it had too much the appearance of a fish story, and partly because, (as stated by a southern

orthodox paper which noticed the *Mirror* story,) little dependance can be placed on that print for veracity. We chose therefore to wait awhile till we should see something about the battle in a more credible paper, on the statements of which we could feel safe in placing some reliance. The following account of the *rencontre* we copy from an extracted article in the *Maine Patriot*.

A few fishermen discovered a number of large fish in Harpswell river, and the inhabitants were raised to arms by the cry of a whale!—a whale! Sixty or eighty warriors were soon on the water in boats, and the musquetry opened a galling fire on the enemy. The killed sunk to rise no more. But this was not what the brave men of Harpswell wanted. They drove the black columns of grampuses into a cove of shallow water, east of the meeting-house, where a most ludicrous conflict ensued—the loss all on one side—the gain and the fun on the other. Mr. Curtis, the Representative of the town, preferring and outside birth to Jonah's inside seat, mounted the largest without saddle or bridle, and rode triumphantly to land, where, like other political men, he took the life of the beast on which he rode. Mr. Reed, whose courage brightened up, like torch light to see a sturdy fellow defeat a number of his friends waded to his middle in the water, and seized the monster by the head, as he would have done a dog by the ears—but the dog was too heavy for him, and he came off second best. Young Mr. Dunning pursued two large fish ashore, slipped a noose of his boat's painter over the head of one, tied him to a tree, then adroitly threw a rope over the tail of the other and tied him to a bush. He was then at liberty to return & make other conquests.

The result of the battle was that 22 men killed 71 fish. The largest was 22 feet in length, and 18 feet in circumference—the puppies were still at the breast, and about 7 or 8 feet in length. Seventy five barrels of oil, worth, perhaps, from 600 to 700 dollars, are anticipated from the blubber. The date of the battle is Oct. 6th. None of the assailants received injury, which is a remarkable circumstance, when the size and strength, and violent struggles of the fish are taken into consideration.

The following from the (Brunswick) Baptist Herald no doubt gives a more correct statement of the number of barrels of oil secured and the worth of it in market.

Having had conversation with Capt. John Curtis of Harpswell, (the person so conspicuously noticed in the account that has been given of the *Harpswell novel fishery*), we are able to state more definitely the following particulars—Number of fish taken, 72; from 69 of which was procured 80 barrels of oil, worth from 16 to 18 dollars per barrel, making the whole amount, divided between twenty-one individuals, thirteen hundred and sixty dollars!—The description of this animal, as given in our last, Mr. Curtis pronounces correct. The fish manifested no disposition to attack their persecutors; nor was there any danger in engaging with them, except from the motion of their tails in deep water coming in contact with their small boats. We are informed by S. Chase Esq. that this school of fish was seen by him in Maquoit bay more than a week previous to their being taken.

FATAL ACCIDENTS.—The Berkshire American states, that, at a shooting match in Clarksburgh on Saturday last, after the sports were over, and the company were returning to the house, the rifle of a lad (belonging to North Adams,) which he was carrying under his arm, cocked and the muzzle pointing forward, accidentally went off and discharged a ball through the body of Albert Clark, who was a few steps before, of which he instantly expired. The deceased belonged to Clarksburgh, and we understand was about twenty years of age. Considerable emotion is felt in the neighborhood, as there naturally must be when youth and vigor are sent to an untimely grave by so dreadful an accident. The parents of the lad in whose hands the accident happened, feel most deeply the melancholy nature of the case.

It becomes our painful duty, (says the N. Y. Gazette,) to announce the death of the Rev. Daniel H. Barnes, one of the associates Principal of the New-York High School. He left the city last Friday, on invitation of Gen. Van Rensselaer and the Trustees of the Institution recently founded at Troy, (the Rensselaer School) to attend its first public examination. He stopped in Columbia county to visit some friends, and on Monday, on his way to Troy, in a stage, in descending a hill, the driver having been thrown from his seat, Mr. Barnes in attempting to jump from the carriage, fell and fractured his skull. He died in a short time after.

Maple Sugar.—Upwards of 300 barrels of maple sugar have been lately received at New-York by the Canal, which has been sold at 5 cents a pound. The supplies of sugar from New-Orleans have already increased to such an amount, that they are rapidly taking the place of foreign sugar, and it is supposed by many intelligent persons, that, in a very few years, the supplies from New-Orleans and elsewhere, will be sufficient for the consumption, and that no foreign sugar will be required.

It is said that M. Cheverus formerly Catholic Bishop of Boston now Archbishop of Bordeaux, has received a Cardinal's hat.

In reply to daily inquiries in relation to the Bunker Hill Monument, the Bunker Hill Aurora states, that the work has been discontinued—the funds, it is said are exhausted, and the Association have mortgaged the 15 acres of land to the amount of \$15,000. The land cost about \$25,000, and is estimated to have doubled in value. About \$50,000 are necessary to complete the work and redeem the land, which is the estimated value of the land.

Boston Schools.—There are 57 primary schools in Boston, having 3436 scholars—1752 boys, and 1684 girls. At the recent examination 261 were found qualified for the Grammar School. The monitorial system has been introduced into some of the schools with a good degree of success.—Rewards of various kinds have been made use of and corporal punishment generally dispensed with. The schools are opened by prayer, or by reading a portion of scripture, in the morning; and in the evening are closed by the children repeating the Lord's Prayer, or by an appropriate hymn.

Painting Houses.—A writer in the New England Farmer says it has been proved by repeated experiments, "that a house painted late in autumn or in the winter, will hold the paint more than twice as long as one painted in warm weather." And he gives as a reason, that in cold weather the oil and other ingredients form a hard cement, whereas in warm weather the oil penetrates into the wood, and leaves the other parts dry so that they crumble off. This is a subject worthy the attention of the owners of houses, especially those of wood, for the expense of keeping them well painted has hitherto been a serious inroad upon the purse.—*Berk. American*.

Counterfeit five dollar bills of the Hartford Bank have been thrown into circulation. The signatures are written at length. On the true bills the initials of the first names only are given.

Monday the twenty second day of December next, has been fixed for another trial for the choice of Representatives in the Congress of the United States, in the District of Hancock and Washington, and of Oxford in which no choice has been made.

Benj. J. Herrick has been prosecuted for a libel in the Court of Common Pleas, upon the Hon. John Holmes, and a verdict obtained for \$400. Herrick has appealed.

Positiveness.—It was a shrewd maxim of Wesley, the founder of Methodism, not to be positive in things of doubt and uncertainty. "When I was a young man," said he, "I was sure of every thing; but in a few years, finding myself mistaken in a thousand instances, I became not half so sure of most things as before."

Turkish Standard.—The Turks preserve a green standard, borne by Mahomet, with a great deal of veneration, as believing it to have been brought down by the angel Gabriel. Every time it is displayed, all who profess the Mahometan faith are obliged to take up arms; those who refuse are deemed infidels.

Judicious.—The editor of a new paper in Vermont, makes this significant remark in his prospectus: "Those who never intend to pay are requested never to subscribe."

EXECUTIVE APPOINTMENTS.

For the county of York.—William A. Hayes, South Berwick, Judge of Probate in the room of Jonas Clark, resigned.

Cumberland.—James Irish, Gorham, Justice of the Court of Sessions in the room of Phineas Ingalls, resigned.

Somerset.—Jas. Dinmore, Norridgewood, Clerk of the Judicial Courts—Re-appointment—his present commission will expire on the 26th of Nov. next.

Penobscot.—Daniel Wilkins, Charlestown, Sheriff in the room of John Wilkins, resigned.

The Council adjourned on Saturday last to meet on Wednesday the 19th day of November next.

MARRIED.

In Bucksport, Oct. 26, Dr. Thomas H. Thompson, formerly of Charlestown (Mass.) to Miss Orella A., daughter of Hon. Samuel M. Pond.

In Boston, Thomas Eastman Esq. of Palermo, (Me.) to Miss Susan Frothingham.

In Boston, by Rev. Mr. S. Streeter, Mr. John Lewis to Miss Phebe Henion; Mr. Thos. L. Vose, to Miss Mary Newell; Mr. Jos. Tristram to Miss Mary F. Markitey.

In Washington city, Harvey Lindsley, M. D. to Miss Emeline C. Webster.

In Waterville, on Sunday evening last, by Hon. Joshua Cushman, Eben F. Bacon, Esq. to Miss Jane Faunce.

DIED.

In Eaton, (Ohio) Mrs. Anne Woodworth, aged 71. This was a mother in our spiritual Israel. In her dying moments she requested that her name might be inserted in the "Star in the West," with notice to all whom it may concern, that she found by happy experience that Universalism will do to live by, and that it is precious to die by. She was a native of Massachusetts.

MARINE JOURNAL.

PORT OF GARDINER.

ARRIVED.

Nov. 8, Schrs. Olive Branch, Blanchard, Boston; Commerce, Manning, Salem; Don-Quixotte, Caldwell, do.; Mary, Sweet, do.; Mind, Weymouth, do.; Delicature, Waitt, Boston; sleep Relief, Philbrook, Salem.

Nov. 11, Schr. Catharine, Mason, Boston.

SAILED.

Nov. 9, Schr. Love, Phinney, Sandwich.

TO AGENTS.

Conformably to an intimation in our paper some months since, we intend soon to make out and forward bills to our delinquent subscribers. As we would wish to avoid all mistakes, if possible, it is desirable that those of our Agents who may have received pay of any subscribers, and have not notified us of the same, to give us immediate information of every such payment. It possibly may not be known to all our Agents, that we keep a separate account with each subscriber, and consequently each subscriber from whom we have not received payment stands on our ledger as debtor, and will receive a bill in his paper. The necessity, therefore, of Agents making us accurate and particular returns will be apparent to all. It is needless, we hope, to add that we want money exceedingly.

CHINA ACADEMY.

THE WINTER Term of this Institution will commence on Monday the 25th Nov. inst. under the direction of JOHN STEVENS ABBOT, A. B. in whose charge it has been more than a year past. From the high standing which this Academy has acquired, and from the success of Mr. ABBOT's exertions it is deemed sufficient to inform the public that the Trustees have extended their engagement with him, and for particular information to refer to Students who have attended his instruction. To afford suitable accommodation to the increased number of Students, it has become necessary to provide a larger room. A site affording a convenient common for exercise has been purchased by the Trustees—upon which a stable and commodious brick building has been erected, to which the school will be moved at the commencement of the approaching Term. Its vicinity to good boarding houses and the comfortable style in which it is finished will render the school room unusually convenient, and is hoped, highly acceptable—especially at this season of the year.—The Students have the free use of Globes and a library of well selected books.

EXPENSES.

Boarding, from one dollar to one dollar twenty-five cents, per week. Tuition, two dollars and fifty cents per Term, or twenty-five cents per week. Tuition in the French, three dollars and fifty cents per quarter.

There will be a public examination and exhibition of the students on the Friday preceding the commencement of the Term—the examination commencing at 1 o'clock, and the exhibition at 5 o'clock, P. M.

The Trustees of this Academy are notified that their annual meeting for the transaction of business, will be held at 9 o'clock A. M. of the same day, at the dwelling house of the Secretary.

A. MARSHALL, Secretary.

China, Nov. 3, 1828.

STRAYED from the pasture, a light red horse, between four and five years old, a little white about his forehead, a slight swelling on one of his fore feet. Whoever will return him, or give information to E. G. BYRAM, shall be suitably rewarded.

Gardiner, Nov. 12, 1828.

FOR PHILADELPHIA.

Schooner DEBENTURE, (Capt. Collins, Master), is lying now at Gay's Wharf, loading for the above Port, and will take freight or passengers if application is made soon.

Apply to BOWMAN & PERKINS, Wm. R. GAY, E. G. BYRAM, & Co., or MASTER on board.

Gardiner, November 12.

FOUND.

ON Gardiner's wharf a pocket book, containing a small sum of money. The owner may have the same on proving property and paying charges, by applying to

HENRY ADAMS,

At J. W. Willard's Store.

Gardiner, Nov. 11, 1828.

GARDINER IRON COMPANY have for sale at their Store in Gardiner,

Mill Cranks, Rims and Spindles; Iron Knees, Slanchions, Cogs and Shives, Windlass Necks, House Pipe, Caps, Iron Heads, Rims and Spindles;

Crow Bars, Plough Moulds & Coulters, Axletree Shapes, Sleigh Shoes, Patent and Common Oven Mouths, Cast Wheel Hubs, Cark and Wagon Boxes;

1-2 3-4 and 1 inch LEAD PIPE—for Acquaeducts.

Also—a large assortment of

IRON AND STEEL.

Old Sable, Swedes and English Round, Flat and Square, IRON; Horse, Deck and Spike Rods, by the ton or smaller quantity; Cut and Wrought Nails, Anvils, Vises, Circular Saws and Files.

The Forge and Furnaces are in operation and are prepared to furnish Forged Shapes, and Iron Castings, of any size or description. Their assortment of patterns are extensive, embracing most sorts of machinery now in use, such as Gearing for Cotton, Woollen, Grist, Felling and Saw Mills, Paper Mill Screws and Hay Press, Forge Hammers and Anvils.

Castings will be furnished at the shortest notice from any pattern that may be required, on the most liberal terms.

Their Machine Shop is well calculated for fitting and preparing all kinds of machinery.

Orders for any of the above addressed to the subscriber will meet with immediate attention.

JOHN P. FLAGG, Agent.

Gardiner, Nov. 1, 1828.

KENNEBEC, ss.—To the Heirs at Law and all others interested in the Estate of NATHAN BRIDGE, late of Gardiner, in said county, Esq. deceased, intestate.

WHEREAS Joseph B. Bridge, Executor of the last Will and Testament of the said deceased, has presented for allowance to the Judge of Probate of said county, an account of his administration upon the estate of said deceased. You are hereby notified to appear at a Court of Probate, to be holden at Augusta, in and for said county, on the second Monday of December next, to show cause, if any you have, against the allowance of the same as made.

Given under my hand at Winslow, this twentieth day of October, A. D. 1828.

H. W. FULLER, Judge.

STATE OF MAINE.

KENNEBEC, ss.—To the Heirs at Law and all others interested in the Estate of CHARLES M. DUSTIN, late of Gardiner, in said county, deceased, intestate.

WHEREAS Sanford Kingsbury Administrator of the estate of said deceased, has presented for allowance to the Judge of Probate of said county, an account of his administration upon the estate of said deceased. You are hereby notified to appear at a Court of Probate, to be holden at Augusta, in and for said county, on the last Tuesday of December next, to show cause, if any you have, against the allowance of the same as made.

Given under my hand at Augusta, this thirtieth day of September, A. D. 1828.

H. W. FULLER, Judge.

VIOLIN & BASS VIOL STRINGS for sale at the GARDINER BOOK STORE.

THE YOKER for 1829, is for sale at the Gardiner Bookstore.

Oct. 31.

cause of unbelief." The pronoun it, I presume you will grant refers to the reality, the rest, or the seventh day. Why should the heavenly rest be preached to them, and be called the 7th day, if we are not to be raised as nature was, from darkness and chaos to light and perfection on the 7th? Why does the apostle refer us back to the creation, saying that all his works were finished from the foundation of the world, and on the 7th day God rested? And why does he say that the believer enters into rest, and ceases from his own work as God did from his? By belief in what? It must be a sabbath, a seventh day beyond the grave. I can, this moment, see no other consistency in it.

God ended his work on the 7th day, and man was the last being he created. He was therefore brought to a perfect finish in his mortal state on the 7th day. Will he not then be brought from insensibility in death to the life and glory of the eternal world on the 7th day, which is the sabbath of rest that remains to the people of God, in which we are required to have faith? As the 7th was the day man first enjoyed in this world, and was the day he first began the sublime contemplations of his Creator's works here below; will not the 7th be the sabbath of rest, when he shall rise from the slumbers of the tomb, shake off the shackles of earth, triumph in immortality, and commence the inconceivable glories and contemplations of that ineffable world. J. B. Dods.

You will perceive, Dear Brother, that I have argued in the above communication in a positive sense; but would inform you that the above are some of my private meditations which I had no idea of publishing to the ministering brethren, or to the readers of the *Intelligencer*; because in them I am by no means established. The lectures, which I had an idea of publishing on the sleep of the dead, and the immortal resurrection do not state any definite period that the dead are to remain insensible. I only comply with your kind request, as a courtesy due to you; and wish the above ideas examined and refuted if it can be done. I wish for light on this subject, and have, at your request, come before the public with an intention to ascertain whether the scriptures do, or do not, reveal to us the period we shall remain in death? I have stated but few of my meditations on this point, and shall keep the remainder in reserve to meet what you might state against what is now written.—I know it will be of no consequence to you and me after we are dead, whether we are to be raised at the close of the 7th day, or 1000 years; yet as it respects our present life, it is to me, at least, a matter of momentous weight, and is calculated very much to affect my present happiness.

It is in justice due from me to you to state, that as it respects the resurrection, I firmly believe that the process never halts by which we are to be raised from slumber, but continues in active operation till we are made alive, be it longer or shorter. Should you decline forwarding a communication in view of the above, and should any other correspondent see fit to notice it, I wish him to do it under his proper signature, or privately give me his name, as I have no disposition to write with any, except those who will do it in a spirit of christian candor and brotherly affection. J. B. D.

FOR THE CHRISTIAN INTELLIGENCER.

TO REV. WALTER BALFOUR.

DEAR SIR,—The readiness manifested by you to assist all sincere inquirers for truth, especially in obviating all seeming difficulties which may attach to your interpretations of scripture, has induced me to venture a claim on your indulgence,

In your *Essays*, p. 44, &c. commenting on 1 Pet. iii. 18, 19, 20, you inform us, that it was the spirit of Christ in Noah which preached to the "spirits in prison." This, to be sure, is no new interpretation. It is the same as has ever been given by protestant advocates of endless misery.—From your writings I understand you to be a materialist and a humanitarian. Now, if Christ had no existence, not even in spirit, before he was born of Mary, what had he to do in preaching to the inhabitants of the old world? Might it not with the same propriety be said, that Paul or John preached to them, as Jesus Christ?

And while I am making a draught on your indulgence, permit me to propose another difficulty for your explanation. In reading your remarks on the 5th of Romans, in the *Christian Intelligencer*, I find, that you consider temporal death to be the penalty denounced upon the sin of Adam. And yet you maintain, that Adam was created mortal, and, of course, must have died if he had not sinned. Now, how could that be a penalty for sin which is the necessary effect of that original law of nature?

If you will obviate these difficulties with your usual frankness and candor, you will be entitled to the sincere gratitude of

A LOVER OF TRUTH.

A beautiful specimen of the literature and christian spirit of some of the students of Bowdoin College, particularly of "M. Soule, D. P. Bailey and G. W. Cole," will be presented to our readers and the public next week. It will be copied from one of the advertising columns of the *Free Press*, of last week—a paper which, strange to tell, never reached us before the day this paper went to press, and then was sent us by a friend in Brunswick.

POETRY.

ON SCEPTICISM.

BY R. MONTGOMERY.

"If Death for ever doom us to the clod,
And earth-born Pleasures be our only God,
The rapid years shall bury all we love,
Nor leave one hope to re-unite above!
No more the voice of Friendship shall beguile,
No more the mother on her infant smile;
But vanishing, like snow upon the deep,
Nature shall perish in eternal sleep!"

"Illustrious beacons! spirits of the just
Are ye embosomed in perennial dust?
Shall ye, whose names, undimmed by ages, shine
Bright as the flame that mark'd ye for divine,
For ever slumber—never meet again,
Too pure for sorrow, too sublime for pain?
Ah, no! celestial Fancy loves to fly
With eager pinion and prophetic eye,
To radiant dwellings of immortal fire
Where Pain can never come, and Pleasures never
tire!"

There, as the choral melodies career,
Sublimely rolling through the seraph sphere,
In angel-forms, you all again unite,
And bathe in streams of everlasting light!

"When friends have vanish'd to their viewless
home,
And we are left companionless to roam,
O! what can cheer our melancholy way,
But hopes of union in the Land of Day?"

Soul-loved companions of our greener years,
Warm'd at our joys, and weeping at our tears,
How oft renewing Memory paint each hour,
When Friendship triumph'd, and the heart had
power!

Yes, hallow'd are those visions of the brain,
When Heaven unveils, and loved ones smile again!

"And thou! for ever fond, forever true,
Beneath whose smile the boy to manhood grew;
To sorrow gentle, and to error mild,
Shall Death for ever tear thee from thy child?
Ah, no! when thy bewilder'd days are o'er,
And toils and troubles shall prevail no more,
Thy renovated mind shall hark above,
In unmarred bowers of bliss and love;
There shall we meet amid the starry glow,
Or hear the fiery sermons of Glory flow;
Or, on the living cars of lightning driven,
Triumphant wheel around the plains of heaven!"

"And say! how will the sceptic brave the hour
Of Death's divine, inexorable power,
When all this fairy world shall glide away,
Like midnight dreams before the morning day?
See! how he shudders at the thought of death!
What doubt and horror hang upon his breath!
The gibb'ring teeth, glaz'd eye, and marble limb!
Shades from the tomb stalk out, and stare on him!"

"Lo! there, in yonder fancy haunted room,
What mutter'd curse trembled through the gloom,
When pale and shivering, and bedew'd with fear,
The dying sceptic felt his hour draw near!
From his parch'd tongue no soothing accents fell,
No bright hopes kinked at his faint farewell;
As the last throbs of death convuls'd his cheek,
He gasp'd, and quail'd, and raised a hideous shriek,
Round his eyes into a ghastly glare,
Lock'd his white lips, and all was mute despair!"

"Go, child of darkness! see a Christian die!
No horror pales his lip, or rolls his eye;
No dreadful doubts, or dreamy terrors, start
The hope Religion pillows on his heart,
When with a dying hand he waves adieu,
To all who love so well, and weep so true!
Calm, as an infant to the mother's breast,
Turns fondly longing for its wonted rest,
He pants for where congenial spirits stray,
Turns to his God, and sighs his soul away!"

MISCELLANEOUS.

[From the Liberatorist.]

CIRCUMSTANCES ALTER CASES.

'La me,' said the pious Mrs. Blue Stocking, 'what a dreadful thing! Well, I always thought some heavy judgement would befall him, ever since he left our church and joined himself to the wicked Universalists! O! dear—O! dear—what a sad accident! See now what people bring themselves to by following the counsels of the wicked!—I hope it will teach him better; and be a good lesson to others, to put them on their guard against the devices of the evil one.' This very feeling and charitable lecture was called forth, in consequence of information just received from Parson Goodenough, that Mr. H——, a Universalist, fell from his horse that morning, and fractured his leg very badly.—Universalism of course was the true cause of the accident; and the Parson and his pious auditor had begun to expatiate on the growing extent of the evil, to anticipate the mighty judgements men must expect to suffer from it, even in this world—and to devise the best means to counteract its progress, in order to prevent these evils, and to save their waning church from utter extinction, when Mr. Blue Stocking entered, and after having saluted the Parson and seated himself, inquired, 'Have you heard the news?' In anxious expectation of a new stock to replenish her almost exhausted budget, with some regret that her husband had heard of it before her, and particularly that he had not reserved it for her private ear, that so she might have had the pleasure of its first promulgation among her sister gossips, Mrs. Blue Stocking cast at her husband a rueful and somewhat reproachful glance; and she and Parson Goodenough, who was also a male gossip of Blue Stocking descent, simultaneously exclaimed with breathless impatience, 'What news?'—

'Why,' said the husband, 'respecting Mr. H——; how he fell from his horse this morning, and broke his leg.' The countenances of the Parson and the wife fell, and exhibited a most rueful aspect, at having their hope of more news thus unfortunately dashed to the ground. 'Yes,' said the Parson, with a long sigh and a mournful cadence, 'we were but now talking of it.'—'La yes,' said Mrs. Blue Stocking, with evident disappointment; 'we were just speaking of the accident, and telling what a dreadful judgement it was on him, for leaving the church, and going off with the wicked Universalists—it is just upon him—and—' 'You have just lost the labor of talking then,' replied the husband, 'for it is not Mr. H——, the Universalist, but his brother, and who is still an officer in the church, who met with the accident.' Both looked astonished.—'Is it possible,' cried the Parson.—'Is it possible that it is brother H——?'—'Can it be that dear good man?' cried the wife. 'I assure you,' answered the husband, 'it

is not only possible, but true; I called to see him on my way home, and found him under extreme suffering; and his brother was with him.'

'Ah me,' exclaimed the good woman; 'well, so it is—the righteous must suffer affliction! Through much tribulation we enter the kingdom, while the wicked go on and prosper in their iniquity!—Well, brother H—— is such a heavenly man, always has so much religion, is always so full of the spirit, always enjoys so much of the divine love, that I have a great while thought that he would meet with some great trial to prove his soul—Satan always envies the happiness of God's people; he is always accusing them to the Lord; and no doubt for this reason the Lord has afflicted Brother H——, as he did good old Job. It is no doubt designed for his good, as the afflictions of the righteous always are: I know it from my own experience, and—' There is no knowing how long Mrs. S. would have continued her sermon; for when she undertook to talk, which by the bye was too often for the peace of her family and neighbors, her speeches were not short; and her words not 'few nor far between.' But the Parson, who had been sufficiently edified by her exordium, without awaiting the conclusion, raised his hands and eyes to heaven, and uttered the pious ejaculation, 'the will of the Lord be done,'—but continued, 'how mysterious, that we who are the children and friends of our Heavenly Parent, children whom he loves, the peculiar purchase of the blood of Christ, and the lambs of his flock, should meet with so many calamities and crosses in this evil world; while the children of the wicked one, move on in the highway of prosperity, without meeting with an obstacle to their wishes. But, (with a deep drawn sigh,) these crosses are doubtless to try our faith and purge away our secret sins; while the prosperity of the wicked has a tendency to harden them in iniquity. But we have one glorious consolation, Sister Blue Stocking, that the difference will be on the other side in the next world, and that we shall be exalted to heaven, and enjoy the presence of our Heavenly Parent, and they thrust down to hell, to endure his wrath and vengeance. We must therefore bear up with patience under all the trials and crosses of this life.'

They had now forgotten all about a dreadful judgement, and began to conclude a broken leg an invaluable blessing;—such a powerful effect has a sectarian name, to change the nature of things. On Mr. H——, the Universalist, it would have been a dreadful judgement—on Brother H——, it was a blessing in disguise.—This pious conversation ended, Parson Goodenough called for his hat and cane, and Mrs. Blue Stocking hurried on her bonnet, shawl, &c., and leaving the husband to shift for himself, away they both hurried to the house of the wounded man, to comfort him in the enjoyment of the rich blessing of a broken leg; though had it been the other Mr. H——, he might have died ere they had visited him, unless for the purpose of gazetted the news of the day, or of enhancing his sufferings if possible, by reminding him of the judgements of God on Universalists, and exhorting from him a recantation of his religious sentiments, or denouncing on him the Divine wrath and vengeance. The reader may call the above narrative a fiction if he please, but he will meet with thousands of cases of reality, thousands of characters in real life, that bear the same characteristic marks.

[From Plain Truth.]

THE PLOT.

The Rochester observer treats rather lightly the late disclosure of a plot of the Presbyterians, to bring the presses in this country under their control, and says:—

"We believe that we have a clue to this business, which, when a development is made, will show that it has nothing to do with religion, and although the clergy have been extensively consulted, has no connexion either with religion or politics."

Now to show how much reliance can be placed on the statements of the Observer, we will copy the constitution of the league, which has been pretty generally signed by the Presbyterian priests & elders throughout the country. We copy it from the Alleghany Democrat, a respectable newspaper published in Pittsburgh, Pennsylvania. The editor says:—

An individual calling himself Cherry, and assuming the garb and demeanor of a minister of the gospel, arrived in this city a few weeks ago, and under the pretext of organizing a grand national association to put down the printing presses now in operation, and establish a new and pure channel of public information, obtained considerable sums of money from several of our citizens. He was in the habit of producing letters of introduction to respectable individuals, and after binding them to secrecy, submit his plan, concluding with a solicitation for pecuniary aid, to enable him to prosecute his designs. From this place he went to Steubenville, where the bubble burst, and the whole affair has been published to the world through the columns of the "Herald." The following is the purport of his scheme, and lest he should succeed in other places, we subjoin a description of his person, for the benefit of our friends at a distance.

Rev. Mr. Cherry's Plan, &c.

The Constitution of this "co-operative association."

Art. 1. This shall be called an association for the reformation of various abuses, immoralities, &c. and for the promotion of morality and religion.

Art. 2. There shall be a newspaper in the centre of these United States edited by nine men, devoted to the above purpose and under the superintendence of managers. Also subordinate presses in all the states, and in each county, under the control of three managers—the managers to be elected by the members, and when in office, they have power to nominate 27 men, either by letter or otherwise, for the central editorial department, and those of the managers who may be present at the time appointed, shall by ballot choose nine out of the 27 men, who shall serve as editors of the central paper for three years.

Art. 3. All the editors and printers shall have a stated salary, which shall be sufficiently ample for their support—so that the press need not be lent to support corruption for the sake of gain; none of the managers, whether of the central or sub-establishments shall have any reward for their services.

Art. 4. Every person becoming a member of this association shall pay in proportion to his wealth. (Here Mr. C. remarked: If riches give influence, let rich men pay for this influence, let this money constitute a fund for defraying the expenses of printing, thus the papers will come lower to subscribers than other men can print them.)

Art. 5. There shall be nothing printed in those papers but what the editors conscientiously believe to be true.

Art. 6. This association shall recognise the Christian religion on a liberal scale—it shall adopt its leading doctrines—such as the belief in one God—the atonement whether considered in the light of a legal satisfaction to Heaven's offended justice, or as a Divine expedient through which God can consistently pardon sin—salvation by faith—the resurrection of the dead—rewards and punishments—in these views all can agree.

Art. 7. A proposition to amend this constitution shall be a forfeiture of membership,—let this be understood when men become members, so that no alteration may ever be proposed and that this constitution may be preserved.

Said Cherry is five feet ten or eleven inches high—dark hair, complexion rather pale, but healthy looking—wears black clothes, and in his manner is pleasing and imposing in the superlative degree. Editors in Cincinnati, Nashville, and other places to the southward, will subserve the interests of liberty and a free press, by taking such notice of this new fangled patriot as will prevent the unwary from becoming the victims of his cupidity.

A Practical Lesson.—The other morning a young chimney-sweeper was seated upon an alcoholic bench, and in one hand his brush, and in the other a hot buttered roll. While exercising his white mastications, with a perseverance that evinced the highest gratification, he observed a dog lying on the ground near him. The repetition of "poor fellow, poor fellow," in a good natured tone, brought the quadruped from his resting place. He wagged his tail, and looked up with an eye of humble entreaty, and in the universal language, which all nations understand, asked for a morsel of bread. The sooty tyrant held his remnant of the roll towards him, but on the dog's gently offering to take it, struck him with his brush so violent a blow across the nose as nearly broke the bone. A gentleman who had been, unperceived, a witness to the whole transaction, put a sixpence between his finger and thumb, and beckoned the chimney-sweeper to an opposite door. The boy grinned at the silver, but on stretching out his hand to reach it, the teacher of humanity gave him such a rap upon his knuckles with a cane as made him ring. His hand tingling with pain, and tears starting from his eyes, he asked what that was for? "To make you feel," was the reply. "How do you like a blow and a disappointment? The dog endureth both?" This was a good practical lesson, the record of which, no doubt, will have better effect than a volume of ethics.—[Eng. Paper.]

CHILDHOOD.—There is in childhood a holy ignorance—a beautiful credulity—a sort of sanctity, that one cannot contemplate without something of the reverential feeling with which one should approach beings of celestial nature. The impress of divine nature is, as it were, fresh on the infant spirit—fresh and unsullied by contact with this withering world. One trembles, lest an impure breath should dim the clearness of its bright mirror. And perpetually must those who are in the habit of contemplating childhood—of studying the characters of little children feel and repeat to their own hearts—"Of such is the kingdom of heaven!"—Aye which of us, of the wisest among us, may not stop to receive instruction and rebuke from the character of a little child?—Which of us, by comparison with its divine simplicity, has not reason to blush for the littleness, the insincerity the worldliness, the degeneracy, of his own.

Gossip. "I own there is something tempting and agreeable in talking over one's friends and acquaintances; and even children soon learn to enjoy it, as the following anecdote evinces. "Mamma," cried a little boy while his parents were receiving some morning visitors, "when will those people go away that we may

talk about them?" Talking over, as I before observed, often begins without any wish or intention of depreciation, but there are few persons, if any, who have not some weak points; and when talk-over gets together tete-a-tete, parents with their children, brothers with their sisters, with an occasional staying friend in the house, it is impossible but that faults should be canvassed as well as perfections, and that what began in a love of indolent amusement and innocent gossip, (if gossip can be entirely innocent,) should end in detraction and malevolence."

CHEMICAL EMBROCATION,

OR

WHITWELL'S

ORIGINAL OPODELOCO.

FOR Bruises, Sprains, Rheumatism, Cramp, Numbness, Stiffness of the Neck or Limbs, Chills, Chapped Hands, Stings of Insects, Vegetable Poisons, or any external injury. Recommended by one of the first Physicians in the United States, whose certificate, as well as those of numerous respectable individuals, accompany each bottle.

CAUTION.

It is greatly to be deplored, that as soon as any important improvement or discovery is made in medicine, the community must be cheated, and the inventor, in a degree, deprived of his just reward, by a host of servile imitators, (instigated by envy and self interest) imposing their spurious compounds on the public, as a substitute for the genuine article, thereby tending to bring such improvements into disrepute, and even utter contempt. Such instances are so numerous, that it is judged by many that all deviations from the common course are unimportant, unless followed by a train of imitations, counterfeits and impostors. Therefore be sure that you receive Whitwell's Opoodeloco, or you may be most wretchedly imposed upon. Price 37 1-2 cents.

37 VOLATILE AROMATIC SNUFF.—For many years celebrated in cases of catarrh, head ache, dizziness, dimness of eye sight, drowsiness, loss of spirits, hypochondria, nervous weakness, &c.—it is most fragrant and grateful to the smell, being mostly composed of roots and aromatic herbs. It is absolutely necessary for all those who watch with or visit the sick. Price 50 cents and 25 cents.

37 WHITWELL'S BITTERS.—A most efficacious and wonderful cordial medicine, for dyspepsia, jaundice, sickness of the stomach, flatulence, want of appetite, &c. They give a tone to the solids, enrich the blood and invigorate the whole system. No tavern should be without them. Price 1-2 cents a paper.

37 JAMES'S BILLOW'S PILLS are highly important in all the above complaints, and should in most cases be used with the Bitters. Price 25 cents.

37 Sold at the Boston Infirmary, corner of Milk and Kilby Streets; and by his Agent, J. B. WATSON, Gardiner, (Me.)

NATIONAL READER.

RECENTLY published and for sale by P. Sheldon, Gardiner, the National Reader, a reading book for the higher classes in Schools and Academies, by Rev. J. Pierpont, of Boston, compiler of the highly approved American First Class Book, &c. The National Reader is intended to be in American schools what the English Reader is in the schools of Great Britain, & is extremely well adapted to the purpose for which it is designed, and is rapidly superseding the English Reader. The superintending Committee of schools in Gardiner have directed the use of the National Reader in the schools under their care. Nov. 23.

ROOM PAPERS.

P. Sheldon has just received from Boston and the manufacturers, a very large supply of French and American Paper Hangings and Borders, which will be sold at the lowest rates. July 23.

TO BE SOLD or Exchanged for real estate in or near this village, a FARM, containing fifty acres of choice land and good buildings thereon, in the town of Mounmouth. Immediate possession and a good title given on application to J. W. WILLARD. Gardiner, Sept. 25.

BRIDGE NOTICE.

THE Stockholders in the North Turner Bridge Company, who have not paid in the third installment upon the shares of said stock, agreeably to a vote of said Company, are hereby informed that all the shares which remain unpaid for on the 15th day of November next, at 1 o'clock, P. M. on said day, will at that time be exposed to sale at public auction at the dwelling-house of Benjamin Safford, in Turner, in order to raise the necessary sums to discharge said assessment, with necessary incidental cost. AARON SOULE, Trans. of N. T. B. Co'g.

North Turner, Oct. 20, 1828.
N. B. The sales of the first and second installments stand adjourned until the 15th of November next.

FOR SALE.

A FARM, situated in Mount Vernon, containing thirty-five acres of land, one half of which is under cultivation. There is a house and barn on the premises in good repair, and a young orchard. It is about three miles from Mt. Vernon Mills on the new road to Farmington, and fifteen miles from Hallowell. Persons wishing to purchase a small farm of this description will apply to the subscriber in Gardiner. If not sold at private sale before Wednesday, November 20, it will then be sold at public vendue on the premises, at 12 o'clock, M. SAMUEL PHILBRICK.

Gardiner, Oct. 23, 1828.

BOOKS AND STATIONARY.

P. SHELDON.

HAS just received at the GARDINER BOOKSTORE, a new supply of Books & Stationary, making his assortment very complete—comprising nearly every thing in that line that is called for in this country. Traders, Schools, Ministers, or other persons will be supplied at as low rates as any other Bookstore in this part of the country. P. S. has also a great assortment of

OUTLERY

FANCY ARTICLES,

Particularly Rodgers' Silver Steel, and other fine Knives, Razors, &c. &c. &c. Also a large supply of

ROOM PAPERS,

of all prices, among which are a few sets of Elegant Vases, very appropriate for Entries and Parlors. Gardiner, Oct. 10.

CHEAP BIBLES AND QUILLS.

P. Sheldon has for sale a large assortment of Quarto and small BIBLES, very cheap for CASH. Some of the quartos as low as 2 dollars 50 cts. and some elegantly bound with plates at far less than auction prices. Bound in gilt morocco, with plates, and as low as 3 dollars 50.

Also—A large lot of superior Russian QUILLS, at 20 per cent less than auction sales. As usual a great variety of Books, Paper, Stationery, &c. &c. on the most favorable terms. Oct. 21.

THE TOKEN for 1829, is for sale at the Gardiner Bookstore. Oct. 31.

INSURANCE AGAINST FIRE.

A STATEMENT of the Manufacturers' Insurance Company's Stock, of Boston, on the morning of the 2d of August, eighteen hundred and twenty-eight. Amount of Capital Stock Three Hundred Thousand Dollars, invested as follows, viz:

In City Bank stock in Boston, seven hundred and sixty-four shares,	\$76,400 00
Atlantic Bank stock in Boston three hundred shares,	\$0,000 00
Manufacturers' and Merchants' Bank stock, 150 shares,	7,750 00
Bank Notes bearing interest,	4,150 00
Loans on Mortgages,	151,681 00
Real Estate on State street in Boston,	30,048 36
	\$380,000 00

Investment of Surplus Funds.

In Mortgages,	27,144 99
Loans with bank stock as collateral,	57,960 00
Loans with insurance stock as do,	6,900 00
Loans with mill dam stock as do,	2,000 00
	\$94,004 99

Other Property belonging to the Company.

Premium notes and acceptances,	17,159 98
Cash uninvested,	1,282 76
	\$18,442 09

C. W. CARTWRIGHT, President.

SAMUEL HUNT, Secretary.

SUFFOLK, ss.—Boston, August 2d, 1828.—Personally appeared before me, Charles W. Cartwright, President, and Samuel Hunt, Secretary, of the Manufacturers' Insurance Company of Boston, and made oath to the truth of the foregoing statement by them signed.

DAN'L PARKMAN, Jus. of the peace.

The Subscriber, Agent of the MANUFACTURERS' INSURANCE COMPANY in Boston, pursuant to a statute of this State, passed the 23d day of February, A. D. 1828, hereby gives notice, that he has deposited with the Register of Deeds for the county of Kennebec a true copy of the Charter of said Company and acts of the Commonwealth of Massachusetts connected therewith, and a full and complete copy of the Letter of Attorney constituting him Agent of said Company, and also a statement of the Capital Stock of said Company, conformable to the provision of said statute, signed and sworn to by the authorized managers of the affairs of said Corporation, a copy of which is above published.

The public will perceive that the affairs of said Company are in a flourishing condition; and those who are desirous of obtaining Insurance of their property against Fire, may obtain it on reasonable terms by applying to E. F. DEANE, Gardiner, October 3, 1828.

GARDINER HOTEL.

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